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DIVINING RODS AND HAZEL WANDS.

It is grateful to us to have to quote again from the pages of *All the Year Round*, some excellent remarks by Mr. Dickens' great collaborateur, Sir E. Bulwer Lytton, on this subject. Neither divining rods nor hazel wands have been much heard of as forming part of the modern manifestations. As for divining rods, they are, with the exception of those mentioned in the Bible, almost entirely connected in our minds with the magical arts of the earlier and middle ages, and they have disappeared from amongst us, who are seeking rather to develop Spiritualism as an incident of higher laws, than to cultivate the supposed relations of the magician. Hazel wands, on the contrary, have been more heard of, for no such uncanny ideas attach to them, for they have been carried to advantage in the hands of sickly girls, and others of the magnetic temperament in searching successfully for mines and springs of water. The hazel wand performed wonders in the hands of Angelique Cottin. Indeed, its use has been occasional for many years in England also. We know that the well-known Mr. Cookworthy, the Swedenborgian, and the father of English pottery, used it with remarkable success in prospecting for the celebrated china clay found by him in Cornwall. We also know a lady now in London who has a somewhat analogous though more spiritual power, and who, while in London on one occasion, without the hazel wand, detected, by merely passing her hand over the plan of an estate situate near Reigate, the exact spot on which water would be found, stating at the same time that the sinking then being made was in the wrong place. Both her statements were found to be true. Water was found within twelve feet of the surface where she indicated it, after a large expenditure had been made in continuing the other sinking to a great depth without success.

There is no doubt also that, as in the case of the planchette, some woods and materials are better adapted than others for collecting and retaining the magnetic properties, communicated through the human spirit. For the planchette, sandal wood has

been mentioned as the best. How it has come to select the hazel we know not, excepting that the wood is common and handy for the purpose, or that its use is like much of our wisdom, the result of tradition, the origin of which is lost.

Sir Bulwer Lytton is able to quote Bacon, the great Master of Philosophy, on this interesting subject. It is not long since Sir W. Page Wood, in delivering a lecture at Exeter Hall, introduced the subject of the spiritual phenomena, and with the most contemptuous sneer, asked "Could such things be in the country of Bacon, and in the nineteenth century?" "Yes," we say to the Vice-Chancellor, "such things can be, and are in the country of Bacon; and if you had known Bacon better, you would have found that his belief and his philosophy were both in favour of what you denied." We have shewn this in quotations from the works of the great philosopher in our very first number, and we agree with Sir Bulwer Lytton, who says for the benefit of Sir W. Page Wood, Mr. Dickens, and others of that stamp, "Lord Bacon, were he now living, *would be the man to solve the mysteries that branch out of mesmerism, or (so called) spiritual manifestation, for he would not pretend to despise their phenomena for fear of hurting his reputation for good sense;*" and Bacon is quoted by Sir Bulwer Lytton, suggesting "that there be many things, some of them inanimate, that operate upon the spirits of men by secret sympathy and antipathy," and to which Bacon gives the quaint name of "imaginants;" and Sir Bulwer adds, "so even that wand, of which I have described to you the magic-like effects, may have had properties communicated to it, by which it performs the work of the magician, as mesmerists pretend that some substance mesmerized by them, can act on the patient as sensibly as if it were the mesmerizer himself." "And," says Bacon earnestly, in a very different spirit from that which dictates to the sages of our time the philosophy of rejecting without trial that which belongs to the marvellous—"and whatsoever is of this kind, should be thoroughly enquired into;" and this great founder or renovator of the sober inductive system of investigation, even so far leaves it a matter of speculative enquiry, whether imagination may not be so powerful that it can actually operate upon a plant, that he says, "This likewise should be made upon plants, and that diligently, as if you should tell a man that such a tree would die this year, and *will* him, at these and these times, to go unto it and see how it thriveth." I presume that no philosopher has followed such recommendations. Had some real philosopher done so, possibly we should by this time know all the secrets of what is popularly called witchcraft.

Sir Bulwer Lytton proceeds:

"May it not be possible, apart from the doubtful question

whether a man can communicate to an inanimate material substance, a power to act upon the mind or imagination of another man—may it not, I say, be possible that such a substance may contain in itself such a virtue or property, potent over certain constitutions, though not over all? For instance, it is in my experience that the common hazel-wood will strongly affect some nervous temperaments, though wholly without effects on others. I remember a young girl who, having taken up a hazel stick freshly cut, could not relax her hold of it; and when it was wrenched away from her by force, was irresistibly attracted towards it, repossessed herself of it, and, after holding it a few minutes, was cast into a kind of trance in which she beheld phantasmal visions. Mentioning this curious case, which I supposed unique, to a learned brother of our profession, he told me that he had known other instances of the effect of the hazel, upon nervous temperaments in persons of both sexes. Possibly it was some such peculiar property in the hazel that made it the wood selected for the old divining rod. Again, we know that the bay-tree or laurel was dedicated to the oracular Pythian Apollo. Now wherever, in the old world, we find that the learning of the priests enabled them to exhibit exceptional phenomena, which imposed upon popular credulity, there was a something or other which it is worth a philosopher's while to explore. And, accordingly, I always suspected that there was in the laurel, some property favourable to ecstatic vision, in highly impressionable temperaments. My suspicion, a few years ago, was justified by the experience of a German physician, who had under his care a cataleptic or ecstatic patient, and who assured me, that he found nothing in this patient, so stimulated the state of 'sleep-waking,' or so disposed that state to indulge in the hallucinations of previsions, as the berry of the laurel.* Well, we do not know what this wand, that produced a seemingly magical effect upon you, was really composed of. You did not notice the metal employed in the wire, which you say communicated a thrill to the sensitive nerves in the palm of the hand. You cannot tell, how far it might have been the vehicle, of some fluid force in nature. Or still more probably, whether the pores of your hand insensibly imbibed, and communicated to the brain, some of those powerful narcotics, from which the Budhists and the Arabs make unguents that induce visionary hallucinations, and in which substances undetected in the hollow of the wand, or the handle of the wand itself, might be steeped.† One thing we do know, *viz.*, that

* I may add that Dr. Kerner instances the effect of laurel-berries on the Seeress of Prevorst, corresponding with that asserted by Julius Faber in the text.

† See for these unguents the work of M. Maury *La Magie et l'Astrologie*, &c., p. 417.

amongst the ancients, and especially in the East, the construction of wands for magical purposes, was no common-place mechanical craft, but a special and secret art appropriated to men, who cultivated with assiduity all that was then known of natural science, in order to extract from it agencies that might appear supernatural. Possibly, then, the rods or wands of the East, and of which Scripture makes mention, were framed upon some principles, of which we in our day are very naturally ignorant, since we do not ransack science for the same secrets. And thus in the selection or preparation of the material employed, mainly consisted, whatever may be referrible to natural philosophical causes, in the antique science of Rhabdomancy, or divination and enchantment by wands. The staff or wand of which you tell me, was, you say, made of iron or steel and tipped with crystal. Possibly iron and crystal do really contain some properties, not hitherto scientifically analyzed, and only, indeed, potential over exceptional temperaments, which may account for the fact that iron and crystal have been favourites with all professed mystics, ancient and modern. The Delphic Pythoness had her iron tripod, Mesmer his iron bed; and many persons, indisputably honest, cannot gaze long upon a ball of crystal, but what they begin to see visions. I suspect that a philosophical cause for such seemingly preternatural effects of crystal and iron, will be found in connexion with the extreme impressionability to changes in temperature, which is the characteristic both of crystal and iron. But if these materials do contain certain powers over exceptional constitutions, we do not arrive at a supernatural, but at a natural phenomenon."

The following article, on the same subject, is from the pen of Professor Buchanan, and has recently appeared in the *Herald of Progress*. It contains the most philosophical explanation yet given of a wonderful fact, long observed, but to which little scientific attention has hitherto been given:—

WATER WITCHERY EXPLAINED.

"ONE of the most remarkable facts which have been neglected by the scientific, is that which has been expressed by the term Ble-tonism, or Water Witchery. The familiar practice in Europe and America of determining the proper location for a well, and the probable depth at which a stream of water will be found, has not received the proper attention of scientific men.

"When we examine the process by which the discovery is made, we do not observe anything very rational or scientific. The water finder proceeds over the ground, holding in his hand a forked twig

of witch hazel, peach, or some appropriate tree, which it is believed will turn down with considerable force and point toward the subterranean stream, whenever he stands directly over it. Such is the general opinion of water finders; and some of them even declare that the twig turns down with sufficient force to twist it in their hands, breaking the bark. It is also believed that by holding a switch or rod in the hand by the smaller end, leaving it in a position free to move, it will adapt its direction to the course of a subterranean stream, and thus become a guide by which the stream may be traced. It is believed that on the water finder holding a small rod or twig in his hand above the site of the subterranean stream, it will soon be thrown into motion by a mysterious attraction, and begin to vibrate vertically to and from the water.

"In these opinions, although they may appear ridiculous to the man of science, we observe the form in which a familiar fact presents itself and is received by the unscientific mind. As to any attraction between the twigs and the subterranean stream of water, when no human being interferes, we have not the slightest evidence of its existence. The whole cause, therefore, of the facts and phenomena, must be found in the constitution, capacities, and peculiarities of the individuals who make the experiment. The forked twig or divining rod is held in such a manner, compressed by the hand, as to be very liable, if the pressure is not carefully made, to be thrown down by the force used. Hence its turning down, even with apparent violence, is not at all surprising. But the water finder tells us, sincerely, no doubt, that he makes no effort to cause the twig to turn down, on the contrary, wishes to prevent it. Nevertheless, we know that the twig can be maintained in its erect position only by the judiciously balanced force which he applies to it, and that whenever, from any cause, his force is improperly applied, it must descend, whether he wills such a result or not.

"So in the case of following the guidance of an elastic switch, it is very easy, when it is held almost balanced from one extremity, swinging to and fro in an elastic manner, to change its direction by the unconscious movement of the hand of the holder; it is obvious that a very slight movement, however communicated, even the slight movements which are always experienced from the impulse of the heart, and from the movements of respiration, will be sufficient to produce a gentle vibration of the twig. By these means we can explain the movements of the divining rod of the water finder, as being entirely caused by the action of his own muscular system, independent of any anticipation on his part, or any design to produce such results.

"This reasoning, however, does not explain the wonderful fact, which has been verified in thousands of instances, that the

true situation of subterranean streams may be thus pointed out, and even the depth at which the water lies correctly indicated. To explain this fact we must refer to the wonderful powers of the nervous system, which recognize the influence of a medicine enveloped in a paper, or hermetically sealed in a bottle. The powers by which we recognize the influence of a medicine through solid media—by which we recognize the mental influence belonging to the contents of an unopened letter, and by which we recognize the pathological properties—are powers of a similar character to that which is concerned in water finding. It is a consequence of an impressible nervous system, that all substances around us, and at various distances, are capable of exerting an influence upon us. Sensitive persons may be powerfully affected by a magnet at fifteen or twenty feet distance. That so simple and harmless a fluid as water, should exert a distinct influence upon the human constitution, at a considerable distance, is not incredible when we have witnessed parallel facts as to the operation of other agents.

“In order to explain the mysteries of Bletonism, I have selected persons of a high impressibility, with a view of determining, by the excitement of their organs, in what portion of the brain the power of the Bletonist could be located. Knowing that it was a perceptive power, I discovered that any highly impressible person might be endued with the power of the Bletonist, by exciting sufficiently the sensitive and perceptive organs. In the greater number of highly impressible persons, these organs are spontaneously sufficiently active for our purpose, and such persons are capable of becoming water-finders if they exercise their power.

“I discovered, in my first examination of the subject, that any impressible person might be sensibly affected by proximity to a body of water, and that, by exciting his intuitive perceptive organs, he would be able to recognize its presence whenever he approached it. Thus, by placing a large bowl or pitcher of water upon the table, and causing the individual to pass around the room with his eyes closed, holding his hand extended horizontally, I observed that whenever his hand passed over the bowl of water, not knowing where it was, it would slightly descend as though attracted towards it. After a little experience he would be enabled, by passing his hand around the room, to recognize the spot at which he experienced the action of the water. Thus, if a bowl of water should be placed under a chair, he would be able, by placing his hand, with his eyes closed, upon each chair, to distinguish the one beneath which the water was situated. After placing his hand over a bowl of water several times, and observing a descent of his hand at each passage, it was observed that if he stood still, holding his hand in the same position, it

would gradually be attracted towards the water and descend, as if compelled by an increasing force, the muscles of the arm appearing to undergo a peculiar contractile and benumbing influence.

"Having observed these facts, I sought an opportunity to apply the principle to the case of a somewhat noted water finder. The old gentleman was brought to my office. I gave him a hint of my views as to his peculiar powers, which he received with considerable scepticism. Nevertheless, I proposed to test the water experiment, and to show him that the whole mystery of water-finding consisted not in any peculiar virtue of the divining rod, but in a peculiar influence exerted by water over the human system. By the experiment of holding his arm extended in different parts of the room over a bucket of water, and elsewhere, I endeavoured to convince him of the truth of the principle. He found that whenever his arm was held over the water, it was strongly disposed to descend; yet, it was not till repeated trials, in other portions of the apartment that he could be convinced that the water exerted any peculiar influence, although his arm did not exhibit the same disposition to descend in other places. Finally, however, resolved that he would not be convinced if he could help it, he determined to hold his arm above a bucket of water, and not allow any influence from that source to effect it. He accordingly held out his hand, and steadily resisted the influence, which, nevertheless, was visibly operating and causing its descent. He continued this struggle until his arm was spasmodically agitated by his effort, and yielded the point only when he found himself unable to resist any longer.

"After giving him this demonstration of his impressibility, I informed him that the same principles were applicable to other influences as well as that of water, and placed upon his forehead, in succession, the letters of Judge S., General Jackson, Mr. Calhoun, &c., from each of which he derived a striking and characteristic impression corresponding to the characters of the writers and the mode in which he was accustomed to regard them. Thus we learn that the phenomena of Bletonism are nothing more than a popular and universal mode of displaying the impressibility of the nervous system, which Neurology has demonstrated. The rod or twig, or any other apparatus for the exercise of this power, is a convenient method for its exhibition, as the muscles of the operator, while holding the twig, are affected by the influence of the subterranean stream. But in truth, no such apparatus is necessary. The impressible Bletonist may go forth with his hand alone—may recognize subterranean streams, indicate their course and depth; and I believe may not only indicate the course of the subterranean streams, but may also determine the position of mineral strata."

An interesting account is given by our own Dr. Mayo of some experiments made by him in Germany, as follows :

"In the spring of 1847, being then at Weilbach, in Nassau, a region teeming with underground sources of water, I requested the son of the proprietor of the bathing establishment—a tall, thin, pale, white-haired youth, by name Edward Seebold—to walk in my presence up and down a promising spot of ground, holding a divining fork of hazel, with the accessories recommended by M. de Tristran to beginners—that is to say, he held in his right hand three pieces of silver, besides one handle of the rod, while the handle which he held in his left hand was covered with thin silk. The lad had not made five steps, when the point of the divining fork began to ascend. He laughed with astonishment at the event, which was totally unexpected by him ; and he said that he experienced a tickling or thrilling sensation in his hands. He continued to walk up and down before me. The fork had soon described a complete circle ; then it described another ; and so it continued to do as long as he walked thus, and as often as, after stopping, he resumed his walk. The experiment was repeated by him in my presence, with like success, several times during the ensuing month. Then the lad fell into ill health, and I rarely saw him. However, one day I sent for him, and begged him to do me the favour of making another trial with the divining fork. He did so, but the instrument moved slowly and sluggishly ; and when, having completed a semicircle, it pointed backwards towards the pit of his stomach, it stopped, and would go no farther. At the same time the lad said he felt an uneasy sensation, which quickly increased to pain, at the pit of the stomach, and he became alarmed, when I bade him quit hold of one handle of the divining rod, and the pain ceased. Ten minutes afterwards I induced him to make another trial : the results were the same. A few days later, when the lad seemed still more out of health, I induced him to repeat the experiment. Now, however, the divining fork would not move at all. I entertain little doubt that the above performances of Edward Seebold were genuine. I thought the same of the performances of three English gentlemen, and of a German, in whose hands, however, the divining rod never moved through an entire circle. In the hands of one of them its motion was retrograde, or abnormal : that is to say, it began by descending. But I met with other cases, which were less satisfactory, though not uninteresting. I should observe that, in the hands of several who tried to use it in my presence, the divining fork would not move an inch. But there were two younger brothers of Edward Seebold, and a bath-maid, and my own man, in whose hands the rod played new pranks. When these parties walked *forwards*,

the instrument ascended, or moved normally; but when, by my desire, they walked *backwards*, the instrument immediately went the other way. I should observe that, in the hands of Edward Seebold, the instrument moved in the same direction whether he walked forwards or backwards; and I have mentioned that at first it described in his hands a complete circle. But with the four parties I have just been speaking of, the motion of the fork was always limited in extent. When it moved normally at starting, it stopped after describing an arc of about 225° ; in the same way when it moved abnormally at starting, it would stop after describing an arc of about 135° ; that is to say, there was one spot the same for the two cases, beyond which it could not get. Then I found that, in the hands of my man, the divining rod would move even when he was standing still, although with a less lively action; still it stopped as before, nearly at the same point. Sometimes it ascended, sometimes descended. Then I tried some experiments, touching the point with a magnetic needle. I found, in the course of them, that when my man knew which way I expected the fork to move, it invariably answered my expectations; but when I had the man blindfolded, the results were uncertain and contradictory. The end of all this was, that I became certain that several of those in whose hands the divining rod moves, set it in motion and directed its motion by the pressure of their fingers, and by carrying their hands nearer to, or farther apart. In walking forward, the hands are unconsciously borne towards each other; in walking backwards, the reverse is the case. Therefore, I recommend no one to prosecute these experiments unless he can execute them himself, and unless the divining rod describes a complete circle in his hands; and even then he should be on his guard against self-deception."

In that most interesting work, *The Autobiography of Heinrich Zschokke*,* the celebrated author bears his personal testimony to the power of discovering metals and fossils as well as subterranean waters in the following sentence:—

"My connexion with mining operations, brought me the acquaintance of many persons with whom I was much interested. The operations themselves were unimportant, for the interior of the Jura is mostly poor in metals, but an alabaster quarry which I discovered brought me into a friendly correspondence with the venerable Prince Primate, Karl von Dalberg, and my search after salt and coal to the acquaintance of a young Rhabdomantin of twenty years old, who was sent to me by the well-known geologist, Dr. Ebel, of Zurich. In almost every canton of Switzerland are

* Chapman and Hall, 1845, page 143.

found persons endowed with the mysterious natural gift of discovering, by a peculiar sensation, the existence of subterranean waters, metals, or fossils. I have known many of them, and often put their marvellous talent to the proof. One of these was the Abbot of the Convent of St. Urban in the canton of Lucerne, a man of learning and science: and another a young woman who excelled all I have ever known. I carried her and her companion with me through several districts entirely unknown to her, but with the geological formation of which, and the position of its salt and sweet waters, I was quite familiar, and I never once found her deceived. The results of the most careful observation, have compelled me at length to renounce the obstinate suspicion and incredulity I at first felt on this subject, and have presented me with a new phase of nature, although one still involved in enigmatical obscurity. To detail circumstantially every experiment I made, to satisfy myself on the point, would take up too much space at present, but I think it right to mention some of the causes which led me occasionally to vary from others in my views of Nature and of God."

Another branch of this subject is mentioned in the following passage, which we find quoted in Mr. Howitt's translation of *Ennemoser*:

"Rhabdomancy was an ancient method of divination performed by means of rods or staves. St. Jerome mentions this kind of divination in his commentary on Hosea, chap. vi. 12, where the prophet says, in the name of God, *My people ask counsel at their stocks; and their staff declareth unto them*: which passage that father understands of the Grecian *Rhabdomancy*. The same is met with again in Ezekiel, xxi. 21, 22, where the prophet says, *For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright; or, as St. Jerome renders it, he mixed his arrows; he consulted with images; he looked in the liver*. If it be the same kind of divination that is alluded to in these two passages, *Rhabdomancy* must be the same kind of superstition with *Belomancy*: these two, in fact, are generally confounded. So much, however, is certain, that the instruments of divination mentioned by Hosea are different from those of Ezekiel: though it is possible they might use rods or arrows indifferently; or the military men might use arrows, and the rest rods. By the laws of the Frisones, it appears that the ancient inhabitants of Germany practised *Rhabdomancy*. The Scythians were likewise acquainted with the use of it; and Herodotus observes (lib. vi.) that the women among the Alani sought and gathered together fine straight wands or rods, and used them for the same superstitious purposes. All these kinds of divination have been condemned by the fathers

of the Church, and Councils, as supposing some compact with the devil. Fludd has written several treatises on divination and its different species; and Cicero has two books on the divination of the ancients, in which he confutes the whole system. Cardan also, in his 4th book, *De Sapientia*, describes every species of them."

There are several other very interesting facts which we wish to bring together on this subject, especially one from the pen of the late Lady Byron, who had herself this curious faculty of using the wand. We shall, therefore, resume the subject in the next number.

INTERNAL RESPIRATION.—ITS NATURE AND CAUSE.

IN a recent number of the *Spiritual Magazine* it is asked, "Can any direction be given for inducing what is termed Internal Respiration?" As I have introduced the subject to the notice of the readers of the Magazine in a former article, it may be well that I should endeavour to answer this very interesting and vastly important question. Before proceeding to do so, however, it will be necessary to answer a previous question—*viz.*, "What is Internal Respiration?" Swedenborg was the first to bring it before the consideration of the world, not from any historic record, but purely in his capacity as a seer, as a matter of revelation. He declares that it was a mode of breathing exercised by the inhabitants of our planet previous to the Flood. He informs us that he was not permitted to say much concerning the Internal Respiration of these antediluvian people, for reasons hereafter to be stated. What he does say, however, is in the highest degree interesting and important.

It is remarkable that Swedenborgians have been so silent concerning this wonderful phenomena of Internal Respiration. As far as the writer is aware, not a pen has moved among them to explain its nature, cause, or consequences. They have ominously ignored the subject, for reasons best known to themselves. Perhaps it is in the order of Divine Providence that they have been thus entirely silent—Swedenborg does not say much about it himself. He says, "concerning Internal Respiration nothing can as yet be said, inasmuch as at this day it is a subject altogether unknown." In another place he says, "There is not a single person on the earth at all acquainted with it." And again, "It is not expedient to expatiate much on this subject at the present

time." From these statements we may gather that Swedenborg had the conviction that the time would come when much more would be known about Internal Respiration, and when it might be expedient to "expatiate" upon the subject. As it is from his writings, that our knowledge of this most ancient mode of breathing is derived, it will be necessary to go into an examination of what he says concerning it. In introducing the subject he says, "What has been unknown to the world, and will, perhaps, appear incredible, the man of the most ancient church had Internal Respiration."—*Arcana Celestia*, par. 607. But it would appear that this mode of breathing was not peculiar to these original inhabitants of our earth. He declares that the inhabitants of the planet Mars are of a genius similar to these most ancient people, and breathe as they breathed. He testifies to a most important truth—a truth to which some of our best philosophic minds are turned, namely, that modes of breathing are determined by, and vary according to, spiritual conditions. Need it be a matter of surprise, that man, being so much out of the order of his being, spiritually, should also be found to be perverted in his breathing functions—yea, as to his whole physical nature, whereby "The whole creation groaneth and travaileth in pain together until now!"

But to return to our question, "What is Internal Respiration?" Let Swedenborg answer. He says, in relation to the antediluvians, "It was given me to perceive the nature of their Internal Respiration; it proceeded from the navel towards the heart, and thus through the lips without anything sonorous; and it did not enter the ear of another by an external way, and strike what is called the drum of the ear, but by a certain way within the mouth, in fact, by the passage called at this day the Eustachian tube."*—*Arcana Celestia*, par. 118. It would, therefore, appear that Internal Respiration is accompanied by certain physical conditions, and that, indeed, it produces those conditions. This is further seen from what Swedenborg says in describing the way in which Internal Respiration was changed in the posterity of this race. He says, "It retired toward the region of the back and towards the abdomen, and thus proceeding in a more outward and downward direction."—*Arcana Celestia*, par. 1,120.

He declares that in the posterity of these most ancient people, Internal Respiration ceased altogether, and that such were the physical results consequent upon the change, that the greater portion of the race perished, being unable to pass through the crisis from internal to external breathing. There were some, however, who were able to endure the process of this organic

* Our physiologists have no idea of such use for the Eustachian tube.

change, and who, having survived the ordeal, began to breathe in the external manner we now do, the atmospheric air. With these, "Internal Respiration was annihilated in the breast." I wish to call special attention to these things for various reasons:—

1. Because it is shown, that though Internal Respiration is a Spiritual phenomenon, it is nevertheless attended with certain physical conditions, and with the awakening of functions still extant in the human system, though at present out of use.
2. Because it is shown that when Internal Respiration is spoken of, we are to understand that it is not the breathing of man's spirit, simply, that is referred to, but the breathing of the spirit, *continued in the body*, and that it is, therefore, to be contradistinguished from merely natural breathing on the one hand, and from simple spirit-breathing on the other. In other words, that there is in those who have Internal Respiration, no longer a discreet degree between the breathing of the body and the breathing of the spirit, but, as in the case of the most ancient people, the breathing of the spirit is ultimated, *perceptibly*, and *consciously*, *through bodily organs*, no longer dormant, but active. The spirit of man never ceases to breathe—but this is not what is meant by Internal Respiration. What is meant by it, is the union of two degrees of breathing—one of the body, and another of the spirit, the one involved within the other.
3. Another reason for taking special notice of these circumstances, is, because when we understand *what* Internal Respiration is, it will be more easy to see what means are required to induce it.

When we learn what induced Internal Respiration in the case of the antediluvians, and what caused it to cease in the post-diluvians, the question will be easily answered. To those who have given their attention to the higher principles of spiritual philosophy, Swedenborg's reason, showing why this race enjoyed Internal Respiration, will appear in the highest degree satisfactory. He says, "It was because as to their wills they were joined to the Lord and to the angels." These words deserve to be written in letters of gold. They furnish a brief but complete answer to the enquiry, "How is Internal Respiration to be restored as a condition of humanity?" Such was the condition of these inly-breathing men, as to their affections, that they respired with the angels, for, as we shall have occasion to see more fully in the sequel, the state of the breathing always is as the state of the affections, in relation to spiritual truth.

The whole passage in relation to this point is remarkable, and ought to be quoted entire. It is as follows:—"It was shown me to the life, how the Internal Respiration of the most ancient people, flowed tacitly into a kind of External Respiration, and thus into a tacit speech perceived by one in his internal man.

‘They said that respiration with them underwent variations according to the state of their love and faith towards the Lord ; the reason of which they stated to be because they had communication with heaven, and, therefore, it could not be otherwise, for they respired with the angels in whose company they were.’ ”—*Arcana Celestia*, par. 1,119. The quality of respiration is always as to the quality of affection. If the affection be interior, so will be the respiration, consequently, the love and faith of this people being of the most interior quality, opening them to the highest degree of their minds, they received instruction from the Lord in the spirit by direct and immediate revelation. Being one with the Lord as to their will, and, consequently, one with the angels, it could not be otherwise than that the state of their affections would give them interior respiration. Those who understand the nature of influx, will see at a glance, that such respiration *is* spiritual influx, and that, as in the case of these most ancient people, those who enjoy it, must have conscious and continuous revelation from heaven. “They were joined to angels by their veriest life,” says Swedenborg. They inhaled the *auras* of heaven in which angels breathe, and wonderful to the naturalistic men of our time, who can hardly think of any mode of breathing except the natural, these heavenly breaths flowed into their bodies in some manner tacitly, but still sensibly and perceptibly. The difference between their mode of breathing, and that of the men of this time, being this, that whereas men now breathe the external air consciously enough, and have no consciousness at all that their spirits breathe, their external respiration was tacit, but at the same time blended with a conscious breathing of the spirit through bodily organs, which, though now out of use, undoubtedly still exists in potency in the human system, and therefore, capable of being brought into exercise when man shall return to his primeval state of faith and love. The true Internal Respiration cannot, therefore, be superinduced, in an orderly manner, by any external mode of appliance. It is simply the result of a spiritual state, obtained through a life of utter self-abnegation, in the orderly performance of the uses of life and ardent love towards the Lord.

I have much more to say concerning the *results* of Internal Respiration, as illustrated by the experience of the men of the most ancient times, and by that of others in modern times, in the light of which several questions will be answered ; but the length of this communication reminds me that I must reserve my remarks for the present.

RESPIRO.

WRITING ON THE SKIN.

ON this subject Mr. N. Morgan, of Monkwearmouth, Sunderland, has addressed us a letter, from which we make the following extract, as to a fact recently witnessed by him at the house of Dr. Fenwick, at Newcastle-upon-Tyne :—

“The writing as it is called upon a medium’s arms, is a fact for philosophers more versed in general science, physiological and psychological laws, than your humble servant ; yet I may be pardoned for stating that I require a better and surer foundation on which to rest my belief in modern Spiritualism. In the experiment which I witnessed, the medium laid bare his arm and requested us to witness the phenomenon, and we saw the letter A appear in faint red lines about two inches long across the fore arm, and in another instance D M came and disappeared under our inspection. There was no abrasion of the skin, or no appearance of any external application having been used by the medium. Dr. Fenwick examined the letters, he pressed his thumb upon them, and the part became white, but the letters returned on the removal of the pressure ; which fact indicated that whatever was the cause, the effects were produced through the arterial circulation. One drawback to a complete inspection of this remarkable feature of mediumship was, the short space of time which the writing remained upon his arm. Now supposing (as appearances warrant us in doing) that this novel method of departed spirits testing their presence, was effected through the medium of the arterial circulation ; the impulse must have been given through the brain and nervous system. Then the following hypothesis suggests itself : If a disembodied spirit can so act upon the circulation of a medium, why may we not suppose that the medium can by a strong effort of his will produce similar effects ? He evidently undergoes considerable mental emotion previous to the phenomena being manifested.”

We quite agree with our intelligent correspondent, that the fact of letters or drawings being seen on the flesh is of itself no proof that they are done by a spirit out of the body. That question would have to be settled by the intrinsic evidence of what was so written or drawn or by other means. So little is known of this newly observed fact, that it would be much better to multiply instances and subject them to the most careful analysis and observation, than at first to form theories upon them. In the meantime, there is perhaps as much reason for believing that they may be produced by the spirit in the body of the medium, as by the spirit of one who has left this world ; and supposing that the name to be written were known to the

medium, either by the ordinary process of clairvoyance, or by other means, it might be made to appear on the arm of the person having this peculiar faculty by some psychological process of his own spirit. The means by which this is done are as much removed from our ken as the means by which nature carries on her other operations. It may be that spirits are employed in doing it, or it may be from an inner cause within the boundary of our more external laws. Still, such laws are spiritual in the last resort, and the question would after all be between spiritual laws, and spiritual beings of another world. That is the problem to be solved by further experiment and observation.

We have another letter bearing on the subject from another correspondent eminent in the literary world, Mr. E. L. Blanchard, whose letter we regret that we cannot for other reasons print entire. It is written mainly as giving his experience, as distinguished from that of Mr. James Lowe, the editor of the *Critic*, an account of which recently appeared in that journal. We were sorry to find that Mr. Lowe and his two friends had invested so much money as £3 in their unsatisfactory search after truth, and we agree with them that the charge made was an imposition. On this subject of writing on the skin, Mr. Lowe and his friends evidently saw more than they expected, or can account for by any natural means.

Mr. Blanchard says, after narrating the facts, "I was quite satisfied, and I believe my friends were also. Of course I do not expect this hurried record of my own experiences will convince those who have had no corresponding ones of their own, nor do I write it in answer to the statement of Mr. James Lowe, but I merely claim for it the same attention, and I can equally guarantee its veracity. If it be conjuring, I will undertake to find a London manager who will give the medium more money to exhibit his legerdemain in public than he can ever get by his 'spiritual *séances*' in private. A theory seems wanted by Mr. Lowe for the explanation of the marks on the arm. Suppose we say the medium has a trained band of 'industrious fleas' to 'bite in' whatever names or initials are required. If this be thought an unlikely solution of the mystery, I must leave our medical friends to make the best of a blister alphabet concealed in the folds of a flannel shirt. If that again be thought improbable, let them try what amount of pressure will obtain red letters on a pale ground, by rubbing the left arm with some unguent beforehand, and applying a powerful irritant with the fingers of the right hand, when the alphabetical or numerical combinations are decided on. I see greater difficulties with all these than the simple explanation that Spiritualists offer. Leaving others among your correspondents to record the far more as-

tounding things that have taken place, I send you my small contribution to the Fund of Facts which you are collecting for the advancement of Spiritualism, and imitating the boldness of the editor of *The Critic* in disdaining the anonymous, I furnish my subscription with a name which you have my free permission to publish."

SOME ACCOUNT OF ELIZABETH SQUIRRELL.

My Battle for Life, the Autobiography of a Phrenologist, written by David George Goyder, a remarkable chronicle of the undaunted struggles of a God-fearing and earnest truth-seeker, amongst much matter of deep interest to all readers, contains the following account of the worthy author's acquaintance with Elizabeth Squirrell, and which to the readers of the *Spiritual Magazine* will have especial interest:—

"In the year 1852," says the veteran Phrenologist, "the Suffolk newspapers recorded a most extraordinary case of abstinence from food for many weeks, the subject being a young girl, aged fourteen years, her name Elizabeth Squirrell. The parents belonged to the Baptist denomination, her grandfather having been a minister in that persuasion for many years.

"The interest I took in Phrenology induced in me an intense desire to visit this young girl, and investigate the case for myself. Her parents then resided in the village of Shottisham, about sixteen miles from Ipswich. I found her a most interesting child, as it respected physiognomical expression. The forehead was deep and square, the hair long, and flowing about the shoulders and neck; the face by no means emaciated, as any person might have imagined, by long abstinence from food, but on the contrary, presenting the appearance of comparative health, with a delicate roseate tint on the cheeks. I was informed that she had been ill two years; for the last twelve months had taken very little solid food, and for the last nine weeks neither solid or fluid nourishment of any kind. I stated to her parents that I had studied medicine, that I felt great interest in the extraordinary state of their daughter, and should feel obliged if they would allow me to make a medical examination. My request was at once granted, and in the presence of the child's mother, I commenced my investigations. She was quite deaf, was deficient in the sense of smell, laboured under amaurosis in one eye, while the pupil of the other was covered with a thick film, so that she could neither hear, see, nor smell. On examination of the mouth I found the œsophagus much contracted, indeed, so small as scarcely to admit a drop of water, without danger of suffocation ;

solid food was therefore quite out of the question. The abdominal muscles were contracted; there was also weakness of the spine, and the extremities were completely paralysed. I now requested permission to measure and manipulate the head, which was also acceded to with equal readiness."

Mr. Goyder then gives an analysis of the organism and probable character of Elizabeth Squirrell, which, in a somewhat abridged form, we present to our readers, ourselves firmly convinced that the study of the phrenological development of persons endowed with spiritual power will throw much light upon the varieties in the nature, reliability, quality and quantity of the occult phenomena given forth through their instrumentality. A writer, in a recent number of *The Dawn*, observes that "there can be no doubt that human character depends on human organization. Efflux is always according to form, and all form is according to quality." And even as are the size and cleanliness of the human vessel presented for the reception of the wine of the spirit, will be the quantity and flavour of that wine when it reaches the lips; even as are the size and colour and transparency of the window of the mind, the soul and the heart, will be the abundance of the glory and power of the Divine Light when they reach the eye.

Of Miss Squirrell's brain Mr. Goyder observes, "It is a brain of nearly average size, although she is yet little more than fourteen years of age. I was told that her education had been of the ordinary village kind.

"Her affection to her parents must be great, and her respect and reverence for them may be inferred from the combined power of Philoprogenitiveness and Veneration. She has a well-developed Inhabitiveness, and I should infer would feel strong attachment to home and country; but in consequence of Locality possessing greater functional energy than Inhabitiveness, she would, did circumstances permit, like to visit new scenes and new society. Her attachments are likely to be very devoted when formed, and whatever power she might possess she would use to serve her friend. There seems to me to be an entire absence of selfishness in her character; her disposition is likely to be very kind, amiable and sincere; she does not want for courage and determination, for her Combativeness and Destructiveness and Firminess are fully marked. But this part of her organization is so powerfully controlled by the moral and religious region that it will only tend to a noble moral dignity and uprightness, with an abhorrence of all that is evil. . . . The most perfect candour and openness are depicted on her countenance, and may be safely inferred from her large Conscientiousness. Her Secretiveness, which though well marked and indicative of great circumspection, will yet be

swallowed, so to speak, by the strong power of conscience. Her Acquisitiveness, which is barely average, seeks not worldly accumulation; and did she possess property, her desire would be to dispense it to those to whom it would be most useful. Her powers of invention are great, and were she blessed with health, notwithstanding that her sense of hearing and seeing are lost, I should expect her to devise many expedients by which her great deprivations might be mitigated. She has much self-respect and moral dignity of purpose; everything of a mean, sensual, or selfish nature will be abhorrent to her; yet I think she is much under the influence of Love of Approbation, has a strong desire to please, and feels acutely everything which has a tendency to disparage her in the estimation of others. Her disposition is essentially kind. She would suffer pain herself with comparative equanimity, rather than those she loves should be subjected to it. It would afford her the highest possible delight to be of use to others, and she would use her powers of persuasion to turn her friends into the paths of virtue. She has the deepest reverence for the Supreme Being—Veneration being one of the most powerfully developed organs in her head; and this, combined with the other religious sentiments, all of which are large, will induce a reverence for sacred subjects, and lead her with confidence to a belief in the wonders of the unseen world. What she sees to be just, she will maintain with steady determination. I believe her to be utterly incapable of uttering wilful falsehood; and nothing is likely to give her more pain than hearing that her word is questioned. Her powers of Ideality and Marvellousness are indeed the most powerfully developed organs in her brain; but I will not go to the extreme length of saying that they are affected by disease, though they may be. Still I am convinced that she sees what she describes; and I feel assured that the eye of the soul is as bright and penetrative as that of the body is dark. Her descriptions of celestial scenery are exceedingly beautiful, but she generally concludes with 'they are indescribable, or ineffable.' She has great poetic ability, and her language is likely to be polished, chaste and elegant. Altogether, the combination of Hope, Marvellousness, Ideality, Individuality, Order, Time and Tune, present such extraordinary development, that, were her health restored, they would render her a poetess of great power. Her perception is exceedingly minute and accurate. In argument she will be calm, but very observant. . . . Her ideas of form and proportion are very minute and precise. Her ideas of order are great, and she would like everything around her to be neat and even elegant, and arranged in the best taste. Her large Individuality, Form, Size, Colour, and Order will induce a love of flowers, and in truth of all beautiful things. She has the ability

for the acquisition of almost every kind of knowledge; but of course the loss of sight and hearing must prevent such acquisition. Her musical powers are beautifully developed. I have never seen so much beauty and sweetness of character, blended with so much meekness of wisdom, as in the case of this young girl. I am in no wise disposed to discredit her assertion that she is in communication with angels. I believe that I have been made better by being permitted to hold conversation with her, and by the confidence with which she speaks of the bright and glorious spirit-land.

“From the time of writing the above analysis up to the present moment (1857) I have enjoyed much of the society of this young person, and have also received many highly interesting communications from her. The following letter furnishes a concise statement of her case, which she has permitted me to publish:—

“ ‘ October 26, 1855.

“ ‘ My very dear Sir,—Sorrow enlightens, purifies, raises up, and more than all subdues the soul. And all whom sorrow blesses in this wise are blessed indeed, and are true sheep of that Good Shepherd, of whom, through all his journeyings onward to the perennially divine, it was truly said, ‘ He was a man of sorrows and acquainted with grief.’ But I fear you must think me rambling from my original purpose, which was to give you some account of my states, from the period when you first became acquainted with me and interested in my condition. I will, therefore, begin from your first visit to me, which occurred in July, 1852. I had then abstained entirely from food and drink for upwards of ten weeks. . . . At the time of this visit of yours to me, I was in a wonderfully etherealized condition, both physical and psychical. My body was scarcely more than a semi-transparent garment to my soul, and no impediment. Being fed with food essentially *atmospheric*, imbibing momentarily its finest and most subtle combinations, and not with the coarser aliment common to its ruder state, my whole physical being was made intensely clear and susceptible, and a thoroughfare for the continued entrance of the most exquisite mental enjoyments.

“ ‘ During all this ‘fasting’ I was mentally and spiritually in a state of the highest felicity. . . . I had very little suffering of any kind during my abstinence, and never a single pain in the head. My brain was never even casually clouded, never for a moment listless, but was unceasingly clear, calm, and active. I had not the opportunity to grow recluse or fanatical, or to fancy myself set apart for the subjugation of the world to the spiritual, for all but a third part of my time was spent in conversing with my friends. And for this fact I ought to be truly thankful, for it

kept me faithful to the only really legitimate sources of happiness and improvement in this life, *i.e.*, human affections and sympathies, human endeavours and experiences. . . . We are not to fancy that an etherealized body and a spiritually perceptive mind make a gulf of separation between us and the mass of mankind.

“Very many who saw me during my abstinence looked upon me as a young fanatic, a devotee to some wild spiritual illusion; supposing that I considered myself an altogether supernatural person, that is, sustained by miracle, receiving especial spiritual benefits, and beyond the interchange of human affections. I could not disabuse these people of their impressions concerning me. My external appearance was with them, for my refined habit of body, together with my blindness and deafness, made me look white and appear peculiar, and so they persisted in making me out what I was not, and in imputing to me sayings and statements of which I was so far guiltless as to have never even dreamed them. And *now* even, when I have merged again into the usual substantial and evident method of eating and drinking, and have (God be thanked for it!) the use of the blessed senses of sight and hearing, I fear I am looked upon by the majority, if not as an impostor, yet as a something little better—a being with no heart, except for notoriety, and a mind vitiated by spiritual illusions and spiritual pride. But to return. During my abstinence, of course, the great mooted question with all was—*How was I sustained?* But to the supposition offered by many that it was probably by a miracle, I always returned the most unequivocal negation, because I trembled for the consequence of admitting such an hypothesis as that, when science ought to have done, and could have accounted for it to the satisfaction of all. To me it was clear, that I was sustained by the atmosphere surrounding me—the air. *In it was food exactly suited to my attenuated and delicate state of body, and I lived and thrived on this food*, until my body again resumed its former habits. At the time of my abstinence, the atmosphere was redolent with the odours of innumerable flowers and herbs, for it was the height of summer time, and so far from being starved, I was literally feasted, and no more abstained really than the plant does, because we do not feed it with meat and bread and cheese, and give it wine to drink.* I could not live on air now, because I am not in a condition of body to do so. Many secret atmospheric exhalations

* Esdras, before he beheld his wonderful vision of the Jewish Church under the appearance of a woman walking in a field, lamenting the sudden death of her only son, was commanded, after repeated fastings, by the angel who talked with him, “to go into a field of flowers and eat only the flowers of the field, taste no flesh, drink no wine, but eat flowers.”

tions pass by me unheeded now, whereas, in my abstinence, they were all noted; and not a breeze went by, but it brought with it something for me to eat. I delighted much during the fasting in water, not to drink, but to bathe my face, neck and arms in. I have made as many as twenty ablutions in a day.

“I did not begin to see spirits with the commencement of my abstinence. I had been in the habit of seeing spiritual objects (with my inner eye, of course) from almost the first few days of my attack, and I had been ill two years before I abstained. The first time I saw a spirit, or into the inner world, was on the afternoon of the third Sunday of my illness, when I had a vision, but of such glorious beauty and truth that I can render but a faint reflection. I was only twelve years old when this vision occurred. . . . An hour before the vision, I had as little conception of what was awaiting me as if I had never even heard of existence beyond the natural one. I had always, however, considered intercourse with spiritual beings possible; but this was wholly an intuitive conviction. I will describe, as well as I am able, my first vision, and you will then have some idea of the nature of all my spirit-seeings. I have always looked upon that first vision as the truest and most beautiful of all the spiritual scenes I have witnessed. It came to me when I was in agony of mind consequent on a dread of death, which lay on me continually for many days like a nightmare. I thought I was a great sinner, and that because of it, God could not love me, and I imagined, whenever I thought of dying, hell with all its horrors yawning at my feet. . . . On the afternoon of the day of my vision, I lay on my sick bed in unusual weariness and listlessness of body, but with the fullest and deepest tranquillity of mind. I was so peaceful that I could have fancied myself on the eve of an everlasting rest. There was no gloom of doubt hanging over my soul, no fears brooding within it, nothing came between it and its glorified Redeemer. Everything about me tended to enhance this pure, celestial joy. It was early evening, and within my room the sun shone, not with his most vivid glory, but with a gentle fervour. The part of the sky visible to me where I lay was of a stainless blue, while in strong relief to its thrilling clearness, stood ranged; as far as my eye could look, a long line of tall green poplars. By my bedside were seated my father and my brother. I had held a long conversation with my dear relatives, which had exhausted me, and I had lain quite calm and still for many minutes in order to recover myself. As I lay thus unmoving, with my eyes closed, my friends, thinking me asleep, suspended their talking, and throughout the apartment there was a dead silence. I was, however, thoroughly awake. I was so far from being in a dreamy unconsciousness as to be almost preternaturally

wakeful, and very painfully cognisant of all surrounding objects and motions.

“ ‘ While lying in this still and thoughtful position, my attention was suddenly arrested by distant sounds, as if of human voices singing. These voices were indescribably sweet and mellifluous, but carried to such ethereal heights as to induce in the listener a ‘ tremulous felicity of fear.’ I listened with my whole soul and sense absorbed in what I heard. The singing ceased not for many minutes ; and when it did cease, such an excessive brightness of light so filled and illumined the whole room that my friends were hidden from me, and I only saw one unspotted space of colourless brightness. A moment it remained full and fixed, and then it parted, and dissolved on either side of me, while I felt as if rapidly ascending upwards. Higher and higher I seemed to ascend, with full consciousness about me, until I felt as if finally leaving the earth, and winging my way to God, and with a mortal’s fear I shook with amazement and apprehension. As I faltered, my ascent was stopped, and I stood in a small enclosed space, with nothing remarkable about it save one very large window, which fronted the place in which I stood, and through which was pouring a flood of brilliancy utterly overwhelming. I seemed to wait here a long while, and feeling that I was in His hands, I prayed to God that if it were His will to shew me further of His mysteries, He would enable me to endure their presence without shrinking. Before I had ended praying, I was aware of a presence beside my own in the place, and looking up, I beheld a person of majestic mien and stature, gazing on me with looks of anxious and troubled tenderness. He did not speak until I asked Him fearfully and humbly, ‘ Where am I? Tell me I beseech you, sir, to where am I brought?’ ‘ Ah, poor distrustful child,’ replied the spirit, ‘ can you not trust in Him, when your God is pleased for an instant to separate you from your earthly friends and habitations? But, come with me, for I have much to show you ; *but if you fear, you cannot receive any truth aright.*’* I answered that I would have courage, and taking me by the hand, he led me up a long and narrow ascent, on the top of which stood a large mansion. A house it certainly was, though unlike those we inhabit here. It appeared reared of the choicest and fairest marble, was vast, but most exquisitely proportioned, and altogether lovely and pure in appearance. An extensive portico was supported on either side

* To be devoid of fear appears, from the experience of all persons enjoying spiritual communion, a condition of soul and body absolutely necessary for the reception of Divine truth. And are not “ the fearful ” mentioned with “ the unbelieving, the abominable, murderers,” and others who are debarred from entering the New Jerusalem ?

by four colossal pillars, each of which were thickly studded with what seemed diamonds; the entire top of the portico was wreathed about with white blossoms. As we neared this lovely palace, I grew too happy for containment, and cried out with rapture to my guide, 'Surely this is the house called 'Beautiful!' It must be angels alone who could dwell here!'

"On entering this lovely palace to which my spiritual guide had brought me, a scene burst on my bewildered gaze which could not be depicted so as to be realizable by any except with the pen and spiritual knowledge of an angel. Of its solemn grandeur, mighty vastness, and surpassing glory and beauty, I can give no adequate description whatever; did I make an attempt I should be only wasting words in vain speech. We were ushered into what seemed a temple, for an immense concourse of persons was assembled as if for worship. I can give you no idea of the space occupied by this assemblage, or of the number of the assembled. The former appeared to be illimitable, and yet to be travelled over at a glance; while the latter was so great that the mind could not calculate it. The persons of the assembled were all so perfect, pure and beautiful, that I felt assured I was in the midst of a company of that heavenly host we read of in Scripture as 'encamping around those that fear the Lord.' Every individual of this vast congregation was arrayed in a garment of purest white, while girdles of gold encircled their waists, crowns of gold their heads, and each held a book and a stringed instrument. On the latter they, with one accord, performed, accompanying the music with their voices. I, a poor frail child of earth, introduced into such hitherto unimagined glories and felicities, stood still, speechless and afraid, not daring to utter a word. My guide saw my amazement, and taking me aside, spoke unto me as follows: 'You are afraid,' said he in tones of great serenity.

"I dared not avoid a reply, and said, 'Forgive me, you are a spirit—perhaps, indeed, an Angel—and such scenes as these are your daily meat and drink. With me it is otherwise.' To this my guide replied, 'You ought, as a Christian, to possess unlimited confidence in the good providence of God, knowing that all things shall work together for good to those that fear Him. Not even a sparrow falls to the ground without our Heavenly Father's notice, and He has numbered the very hairs of our heads. But,' added he, 'come with me, we must give you spiritual instruction, and so help you to gain the necessary confidence in our Lord.' And again taking my hand, this spirit led me into an apartment, small, but the perfection of beauty and order. In this room a few persons were convened, bearing a close resemblance to those of the larger congregation. In the

centre of this group, and in the attitude of one who teaches, stood a man of most solemn and heavenly bearing. Before him lay an open book, apparently the Word of God; his right hand reverently grasped its leaves, while at intervals he stooped and touched it affectionately with his lips. The preacher, for such he evidently was, was descanting on the love and wisdom of God, as seen in the creation and preservation, and then in the redemption and regeneration of man. I listened breathlessly, for the words seemed as if spoken exclusively to me. I listened, and presently my terror had fled—my assurance was full and unbroken. Presently, the preacher ended his discourse, the assembly dispersed, and again taking my hand, my guide led me forth into a place or state, even more grand and glorious than I had yet seen. There were mingled young and old, all uniting in perfect peace and harmony, although variously employed. Some were formed into groups, where they sang and read together from the Word of God; some were dictating spiritual exercises and lessons, while others were instructing little children in the way and work of God. Every individual was beautiful, not one deformity of face or form was distinguishable, of all the myriads that were here convened together. Every face was a sure index of its possessor, and reflected back nothing but the light of a pure, holy and loving soul. None were unemployed; all were in happy, joyous activity. There were no bickerings, no angry contentions; here each acted towards the other with perfect charity and love, and with all meekness, patience and gentleness. Wisdom and intelligence, in their brightest array, beamed from every eye, and sate on every brow. There was no subject of a moral, spiritual, or celestial interest, of which they could not converse, and with the fullest understanding of what they uttered. I can still remember the substance of what they spoke; but to re-produce it in their own language, would be beyond a mortal's power. Whilst I waited in this heavenly abode, a company of spirits came around me, and conversing gently with me, gave me much spiritual counsel, and even temporal advice. They told me the nature of my illness, and what would be the best treatment for me to receive. They assured me of many strange conditions of body into which I should relapse, and of much persecution and contempt of which I should become the subject. 'But,' added they, '*Be assured that everything will ultimately tend to the glory of God, and to the progress of your own regeneration.*'

"This, my dear friend, is the plainest reflection I am able to give you of a spiritual scene, which was in itself too beautiful for any description to do it justice, and too spiritually hidden in some parts to be revealed by any other than a dweller in the

eternal world. This first vision was the type of all succeeding ones—each subsequent spiritual scene has borne some correspondence to this first. This first vision formed a centre for my spiritual experience, around which every diversity has revolved in order—reflecting back again in some degree the brightness of its truth and beauty. This first vision made an epoch in my little life, the greatest which I have known. From it I date my love for spiritual and elevated things, and the light which makes them clear. Ever since it occurred I have had a conscious love for God in my heart, which neither pain, nor persecution, nor sorrow, have ever been able to remove. If I have sometimes murmured at God's dispensations to me, I have never in my heart doubted Him, nor ever ceased to love Him. Since that vision I have always realized the whole spirit of that statement of the apostle, 'God is love.' He has always been essentially love to me. I will now, however, bid you a brief adieu. I need not particularize the events of the last two years of my life, you are in part familiar with them. It is sufficient to say that my bodily condition is not only ameliorated, but is made permanently better—that I am now able to see, hear, take food, and am only wanting the ability to stand and walk to make me comparatively well. I am altogether physically better, Spiritually, I am happy. Of mental food, I have, through kindness of friends, if in no other way, a plentiful supply. I have indeed much to be thankful for; and, dear Sir, I hope I may with truth subscribe myself,

“ ‘ Your thankful and affectionate young friend,
“ ‘ E. M. SQUIRRELL.’ ”

Mr. Goyder concludes his account of these interesting phenomena with a list of some twenty cases of *Adipsia*, or cases of those who have abstained from food for long periods of time, some even for many years together, taken from Martin Schwrig. *Chylogia Historico Medica*, cap. iv.; *De Asitia et Adipsia*, p. 175—204, 4to., Dresdæ, 1752.

ON THE ETERNITY OF FUTURE PUNISHMENTS.

A SUGGESTIVE ESSAY.

THE duration of those sufferings which the Scriptures solemnly assure us will be the future lot of the impenitently wicked, is a subject that cannot be profitably discussed, without a far more intimate knowledge of Scriptural pneumatology, than prevails in the churches at the present day. The reader may probably start at the term Scriptural pneumatology, and be ready to ask whether

Moses and the Prophets of ante-Christian times, or the Apostles of our Lord, were in any way acquainted with that spiritual philosophy, which the wondrous facts and revelations of these latter days, are urging into a form visible to the rational mind. We can assure him that a little attention to the spirit and inner sense of Scripture, assisted by a knowledge of Greek and Hebrew, just sufficient to enable him to avail himself of the labours of the linguist, will bring to light a very profound system of psychology which underlies the wondrous structure of the sacred writings.

Inspired penmen, whether sacred or profane, are always wiser than they know. Inspiration is of two kinds—the ordinary, commonly termed genius, by which the poet, the artist, and the musician produce, with such apparent ease, those enduring monuments that baffle all the elaborate plodding of the mere mechanic. It is a faculty which comes pure from the only source of all wisdom, however it may be perverted by the quality of the recipient. The paintings of Turner are rich in the elements of that symbolic poetry, by which all nature speaks such wondrous things to the awakened mind. But was the painter so well aware of this fact as his interpreter, Ruskin? Of Divine inspiration, our only written examples are the various books which compose the sacred volume, in which the spirits of the writers have been so elevated above the fallacies of the natural mind, as to become pure mediums of everlasting Divine truth. In either case, we may reasonably suppose, the mediums have been in a great degree unconscious of the vast depths of wisdom contained in their extatic utterances.

The first important matter bearing on the subject of our essay is the nice distinction which the sacred writers uniformly observe between the terms *soul* and *spirit*. Some confusion has been introduced by careless writers, translators in the use of these terms, but let us take soul (*psyche*) in its true Scriptural sense as signifying the principle of merely animal life, which we share with the lower creation. The natural mind is simply the thoughts and affections which belong to this low faculty. Spirit, *pneuma*, on the other hand, is that Divine germ which raises man above the lower creation, the faculty that can *love*, and, therefore, *know* God. Of this faculty eternal life is predicted in Scripture, and declared to consist in the knowledge of God, "This is life eternal to know Thee the only true God, and Jesus Christ, whom thou has sent." To the mere soul *death* is attributed, and all who live a merely soulish or animal life are told that eternal death is a consequence. Even of our Saviour it is written that "He poured out his soul unto death." The soul, therefore, is essentially mortal unless vivified by its union with the spirit. A word has been coined which precisely expresses the meaning of the Greek term used by the Apostle Paul, and also by Jude, where he says

ψυχικοί, Πνευμα μὴ ἔχοντες xix. 25, *soulical*, not having the spirit. The authorized version gives the word *sensual*—a good term, but not so precisely the meaning of the Greek, *soulical* or *animal*. This distinction between soul and spirit once fixed in the mind, the numerous passages in the writings of Paul, especially based on the truth of such distinction are easily understood. As that the natural mind cannot apprehend the things of the spirit, for they are foolishness unto it. Also the Apostle's doctrine of a natural and a spiritual body. Concerning the former he exclaims, "Who shall deliver me from this body of death?" but the spiritual body he describes as that which shall rise again and live eternally. In strict conformity with this principle, Gen. ii. 7, "It is said that the Lord God formed man, &c., and breathed into his nostrils the breath of life, and man became a living soul," נפש חיה and the meaning of the word *nepesh* or soul is restricted to animal life by applying the same word to inferior animals, fishes, even reptiles; but in these cases, as in Gen. i, 24, it is erroneously translated "living creature" for living soul. From this example, the reader may see how important it is to refer to the original text in all controverted Scriptures, or how can he escape the perversions of that numerous class of ignorant or party writers who undertake to teach theology to the Bible, instead of learning their theology from the Bible. It is also important to observe in connexion with this dual structure of man, that two creations are mentioned in Genesis. In chapter 1st, man is created *like unto* the image of God, male and female, but he is not yet an inhabitant of this lower world. He exists in a higher sphere, even as every plant of the field was spiritually created before it assumed a *form* in material elements. In chapter II., we read of the *formation* of man or incarnation in the dust of the ground, and his reception of a natural in addition to his spiritual life. Here, in short, we have the origin of evil clearly attributed to the soul and sensual principle, for after the first transgression, death is denounced to Adam, but mitigated by the promise of a Redeemer. The Serpent alone is cursed. Of this Redeemer, it is written, that "He shall bruise the Serpent's head." Now this promise we think can hardly be entirely fulfilled unless the entire work of the serpent be at some future time, no matter how remote, entirely subverted, and every spirit rescued from his power. A contrary opinion is liable to the objection of ascribing infinity and eternal duration to somewhat which is neither Divine nor of Divine origin, namely, to sin. Infinity and eternity, we presume, can be absolutely predicated only of God himself. It is sometimes ignorantly asserted that if the eternity of hell is doubtful, so also is the eternity of heaven, for similar expressions of duration are applied to both. To argue thus is to be totally oblivious of the immense fundamental dif-

ference between the two states—heaven is the Divine order, and based upon the unchangeable laws of an eternal and unchangeable God; hell has its origin from man, and is simply the inversion of the holy laws of God. Professor Maurice in quoting the text—“Fear not them which kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell”—if we remember right, asks the reader, to whom does this *Him* the Greek (τον) refer? What is it that destroys both soul and body in hell? Is it God, or is it *sin*? The answer we imagine may prove a pretty clear indication as to how far the reader is advanced in the spiritual knowledge of God.

But it is important to observe this word *destroy* in connexion with soul and body—for if soul and body be destroyed, there must be an end to both these principles, and these alone are chargeable with sin—and if they be destroyed, what remains but the original spiritual germ of Adam in his first creation? So again, in the verses following the teaching of our Saviour—“Agree with thine adversary quickly, &c., lest thou be cast into prison”—supposed to signify the prison of hell, our Lord says, “Verily thou shalt not come out thence till thou hast paid the uttermost farthing.” May not this imply, since the uttermost farthing will be paid, no matter in how many ages, by the ultimate destruction of the sinful nature? In this sense it accords with the term “second death,” if it be a death, there must be somewhat that dies or terminates its existence. Moreover, it is declared in Revelations that Death and Hades (hell) were cast into the lake of fire, which is the second death. If this does not mean that death and hell are brought to an end by the consuming fire of the Divine nature, what does it mean? Those who advocate the eternity of sin and hell, will have to show how such a state of things can accord with the final and complete victory of Christ over Satan. We do not wish to decide either way, but to induce the reader to make for himself a fair examination of the whole question, not from the mere letter, but from the spirit and meaning of Divine revelation. On almost every question of this sort there are texts which, in the literal sense, seem positively to *affirm*, balanced by others of equal authority, which seem as positively to deny. It should also be remembered that the New Testament, though written in Greek, is in style, structure, and mode of thought essentially Hebrew. With that original most beautiful and spiritual language it has close affinity. To Pagan principles, modes of thought, perversity, pride, and self-worship, it is entirely antagonistic.

These expressions of our Lord—“The fire that never shall be quenched”—“The worm that never dies” would, we apprehend, be applied with perfect truth to a fire that should not be quenched till the edifice was destroyed, or to a serpent that no one could

kill till it had destroyed its victim. The cities of Sodom and Gomorrah are said in Scripture to be suffering the vengeance of eternal fire (the fire of ages)—though that fire has long since been extinguished, and only the ashes remain. Though fire in its origin may be divine and properly termed *eternal*, yet its property is universally to destroy and utterly consume whatever is contrary to its own nature. Can it then fail ultimately to destroy sin? The ultimate doom of the wicked is termed in Scripture “Everlasting destruction,” and a “Second death,” both which phrases imply a termination, namely, when the sinful nature is dead or destroyed. The term everlasting, in its Scriptural sense, would be amply satisfied by a long duration, as that, so long as men continued to sin, destruction would await them. Whoever desires to solve this problem to his own satisfaction must not overlook that law of permission accordant with the free will of man, which is especially developed in the Old Testament dispensation. By this law a minor evil is permitted to avoid a greater, as polygamy to those who were not sufficiently chaste to apprehend the idea of marriage in its Divine origin, also wars, and the institution of a monarchy, when the Israelites became too corrupt for theocratic rule. By this law, also, we apprehend hell is permitted to avoid the still greater torment to the wicked of the Divine or even angelic presence. Job attributes his sufferings to God, but the Scriptures inform us they were the work of Satan.

CATHOLICUS.

DR. SPURGIN'S TESTIMONY.

WE find the following remarkable occurrence in Mr. Spicer's book, *Sights and Sounds*, which contains a collection of valuable phenomena, and very suggestive reasoning. The curious occurrence is narrated by Dr. Spurgin, the eminent physician, and now president of the Swedenborg Society. We have no doubt that the faculty could give many similar instances, occurring in their attendance during the last days of humanity:—

“Dr. Spurgin, a late president of the College of Physicians, well known in London, had occasion to visit Dorsetshire, and, finding himself in the near neighbourhood of an old and valued friend, went to call on him. He found him under the care of two medical practitioners, who appeared, at the moment, in a high state of satisfaction, owing to the success which, after a period of some anxiety, seemed suddenly to have crowned the efforts of their skill. The patient had completely lost all painful sensations, and, according to their opinion, mended rapidly. The practised eye of their eminent brother was not to be so deceived. From

various symptoms which had escaped the notice of the others, Dr. Spurgin judged that the disease, theretofore confined to the joints and limbs, had only quitted its deadly grasp to fasten upon the vitals, and his prognostications of an early and fatal result were too sadly verified—when, late on that very night (the two country doctors having departed) he was summoned from his bed to attend the patient, who had suddenly become worse. He was, in fact, already dying, and, about three o'clock, expired. So completely were all in the house (Dr. Spurgin excepted) taken by surprise, at this sudden close of the scene, that they appeared as it were paralyzed; and the last melancholy offices for the deceased had to be performed by Dr. Spurgin himself, and a lady, Mrs. T., nearly connected with the family, who had been on a visit to her sick relative. They had just concluded, when a tremendous blow was struck upon the wainscot, exactly at the head of the bed. It was described by the two amazed hearers, to be such as might be given by a powerful man, armed with a sledge-hammer, and using his whole strength; the room, and even the house, seeming to vibrate with the shock. One glance of indignation at the supposed indecent outrage, was exchanged, and then the Doctor ran into the gallery to ascertain the doer; but, though scarcely an instant had elapsed, no one was visible. It is right to state that the entire household consisted of two or three old respectable servants and nurses, all of whom had been warmly attached to, and anxious for, their master, and therefore most unlikely to have been guilty of such a silly and shameful insult to the solemn majesty of death. On making further enquiry, the lady informed Dr. Spurgin that he need not further investigate the cause of the noises, since they always occurred at the death of members of the family. Dr. Spurgin, upon whom the circumstance made a strong impression, has frequently declared his inability to account for it by any natural and physical cause."

INSTANCES OF PRESERVATION.

HUMAN life is but a chapter of incidents, and few men, I believe, have reached threescore and ten without having on their remembrance many marvellous instances of the interposition of Divine Providence in their deliverance from perils and dangers of some kind. Indeed, I believe the story of almost any man's life, were it fairly and ingenuously recorded, would furnish a very instructive volume, particularly to the individual himself. But, although these perilous adventures are soon forgotten while we are immersed in the active pursuits of life, yet when time has

sobered down the effervescence of youthful blood, and the age of reflection draws on, disposing the mind to a more serious consideration of bygone events, the remembrance of them returns, accompanied with feelings very different from those they excited when they took place. Now, in recording these events for the consideration of others, we perform a very grateful duty both to God and our fellow-men; for it is no less an offering of gratitude to our Divine Preserver than a demonstration to man of the ever-watchful care of our Heavenly Guardian in averting impending dangers, or snatching us by sudden and miraculous interposition from instant destruction.

Now, to men who have been drifting about the world for the better part of their lives, such incidents are by no means uncommon, and in noting down a few such passages in my own life, I only render my mite of gratitude to that gracious Being who has often protected and delivered me in my hour of utmost need.

Our perils and deliverances partake of two characters—the one arising out of natural causes, progressive in its developments, and obvious in its results—the other sudden, unanticipated, and purely accidental. Of the first I shall adduce but one instance, and that not so much on account of its unfrequency (for in a tropical climate such events are common enough), but merely on account of the extraordinary circumstances that accompanied it, and the singular effects it left on my constitution.

This was the first instance of preservation that left a serious impression on my mind, and changed the entire current of my thoughts, as it changed my European constitution into a tropical one, which I still retain, notwithstanding the many vicissitudes it has since then been exposed to. It was my first seasoning to a West India climate. I was a good subject for the epidemic, being full of flesh and blood, and inheriting a somewhat sanguine temperament—choice materials for the dreaded malaria to work upon! I omit the sickening detail of its progress. I was three weeks down with it before I believed I was dying; such opposition did an unbroken constitution present to its ravages. Nature at last yielded, and I became careless of life; and with this change commenced those singular accompaniments above alluded to. An indescribable feeling of peace and security took possession of my mind. While gazing from my couch on the setting sun, as he sunk in refulgent splendour behind the distant woods, I experienced an elatement of spirit that made me forget I was yet an inhabitant of this world; and many a time have I since wished that I had then died. The crisis at length arrived, and nature rallied for a last struggle; I became furious—was held down while a gentleman present with a penknife opened

a vein in my arm. With the copious effusion the paroxysm gradually subsided. Nature had spent her last effort; I felt as if my spirit was departing, and sunk senseless into the arms of him who held me. I must have remained in this state a considerable time, for it seems they thought I was dead; and truly when my senses returned I felt as if restored from death to life. A most surprising change had indeed passed over me, for everything I looked at seemed new to me—they appeared to me as if I had never seen them before!—I felt that I should live; but it appeared like the beginning of a new life I was entering upon!—and strange as it may seem, the effects produced by that sickness on both my moral and physical system remain with me to this day. For these reasons I consider the above incident as the most singular event in my life.

The two other instances of preservation I shall quote are of that description commonly called accidental, and as mere accidents they are, I fear, only regarded by the generality of people. The first of these occurred in my attempting to leap from one ship to another at the port of Quebec. I was in the outer ship, between which and the wharf lay several others. The ebbing of the tide produced a rolling motion in the vessels, causing an incessant opening and closing of the space between them. Not being sufficiently watchful of this roll, I miscalculated my distance, and dropt between the two ships, clinging with my fingers to the projecting plank of the adjoining vessel. Fortunately, my Quebec friend was on the spot, and instantly seizing me by the wrist, drew me up just in time to escape the returning roll of the ship, which in another moment would have squeezed me as thin as a lath. Before the sun of that day had set I had forgotten the circumstance!

The last instance I propose to communicate was accompanied with circumstances so apparently miraculous, that I gave it a place among many others in my journal, from which I now abridge it. This marvellous event happened on the banks of that same lake so often referred to in my paper on "Presentiment." All acquainted with American timber are aware of the prodigious growth and formation of the hemlock tree. In a decayed state its long horizontal limbs are commonly snapped off by the action of the winds to within a few feet of the trunk, and these projections are so hard and inflexible as to resist the keenest edge of the woodman's axe. Now, in going down to bathe, I often observed one of these ancient giants, with his roots completely exposed by the surging of the lake, and supported, as I imagined, by the low but precipitous bank on which he appeared to lean. He was of a prodigious girth, and encircled to the top with these broken limbs, now peeled and pointed into horns. Had I been

more conversant with woodcraft, I would soon have discovered that it was not on the bank he leant, but on the head of a tall beech sapling that grew on the top of it. Now this beech sapling stood directly in my way to my bathing-place, and, without dreaming of any danger, I proceeded one morning to cut it down. Every blow of the axe produced a quivering motion in the tree, which would have sufficiently alarmed a more experienced axeman, but I paid no attention to it. Down at last it came, and with it the old giant hemlock, with all his bristling fangs! He fell right on the top of me, and yet not one of these horns had touched me! But when I had recovered from the shock, and vomited a sufficient quantity of water, I found myself completely pinned down to the soil by these horns, and the enormous mass suspended by them only a few inches over my body! There was no help near and I felt myself in a very awkward predicament. Fortunately, the soil was of a loose sandy description, so that, after a world of scraping and scratching, I was enabled to release limb after limb, and finally my head, from this singular bondage; and when at last completely extricated, and looking at these dreadful spikes, which instead of piercing me had borne up the ponderous trunk but a few inches over me, I could scarcely believe my senses that I was safe.

These reminiscences require no comment. They speak for themselves, and that more eloquently to the reflecting mind than any form of argument, for the ever-watchful care of Divine Providence over his blind and reckless creatures.—*Hogg's Instructor.*

D R E A M S.

THE letter of Mr. Barkas in the last number of the *Spiritual Magazine*, and the editorial comments thereon, suggest an extremely interesting subject, and one still involved in considerable obscurity. I refer to the phenomena of dreams, and the question of their physical or spiritual causation. Mr. Barkas appears to incline to the former, the editor very decidedly adopts the latter hypothesis: and they respectively represent the two camps into which writers and thinkers on this subject are divided. Possibly, a few hints with a view to their reconciliation may be not unacceptable.

May it not be in this, as in so many other questions, that each party views only one side of the hemisphere of truth, and falls into the common error of building a theory on the partial data thus obtained? The question of dreams is so intimately connected with that of sleep, in which they originate, that it cannot

profitably be studied apart: we must look at both in their mutual relation. Shelley opens "Queen Mab" with—

How wonderful is death!
Death, and his brother, sleep!

And the image is as philosophically true as it is poetically beautiful. Sleep is a short death, as death (so far as our mortal nature is concerned) is a prolonged sleep.* The absolute or perfect sleep is temporarily an entire sealing up of all the natural powers and functions, save only those necessary to the maintenance of life; mind and brain, nerve and muscle are quiescent, and lie as it were folded up and powerless. There is a withdrawing, or rather indrawing, of the understanding which sinks into the bosom of the will during this mysterious syncope of its functions. "As the tender brood at night gather themselves under the wing of the mother-bird, so the thoughts collect themselves under the panoply of the inward light of love." As Professor Bush expresses it, "The intellectual department of our being withdraws inwardly during sleep, and enters into conjunction with the more latent life of the will or affection, and thus brings itself more fully within the range of that influx of the Divine life and love which comes especially in contact with the inner essential element of existence, which is the affection."

This more intimate conjunction of the affections and the intellect may explain the fact that sometimes in sleep the faculties are elevated above the natural plane of their operation, the mental processes being carried on with a vividness, rapidity, and clearness, of which we ordinarily have no conception, so that in this state more is perceived in one minute than the lips could utter in many hours, and the inner memory is so quickened, that there is a resurrection of its buried joys and griefs.

The physiological states which precede and immediately induce sleep,—closing up the windows through which the spirit looks upon the outer world, would be an interesting subject for a separate paper; in this, I can only point out that one principal cause of the obscurity and confusion of our ideas concerning sleep and dreams arises from our regarding them as simple states, whereas, in fact, they are very complex—consisting of different states and degrees, and degrees in these several states; though, so far as I know, never clearly analyzed and classified. Between the perfect sleep which I have indicated, and which is rarely attained, and wakefulness, there is a great space, an entire gamut of states. We do not know which of the senses are sleeping, and which are more or less wakeful under given circumstances; but

* The lines in Hamlet's soliloquy will occur to every one —

"—To die—to sleep—
To sleep—perchance to dream!"

it is believed by physiologists that all the five senses rarely sleep at the same time. Again, the senses may be closed, while there may still be a large amount of nervous and muscular activity, the body may rest and the mind be vigilant: in the waking state, the mind may have set up an action of the brain which shall continue in automatic play, or be excited into reflex action during the hours of sleep, and then, the controlling agency of the mind being withdrawn, fantastic, incongruous ideas and images, as in a phantasmagoria, dance before the dreamer.

Considerable light may, I think, be thrown upon the subject, by considering the analogies of ordinary and mesmeric sleep. The subject of the mesmeric operator finds that his eyes become heavy, he cannot but close them; his ears grow dull of hearing, his circulation grows languid, his powers become faint and dim; he becomes insensible to all around, save the operator; he sees, hears, tastes, feels, wills, through him alone; if he transcends this state, he then finally passes into the deep sleep, or what Mr. Davis calls the "superior condition." Before, he may have been sympathetically clairvoyant, his clairvoyance being directed, or influenced by the suggestions of the operator; but now he has attained *independent* clairvoyance, he sees, and, if also clairaudient, hears for himself, independent of material obstacles, or of the ordinary conditions of time and space. The natural faculties are closed, but the spiritual faculties are (at least, partially) opened; and according to his spiritual state, and the quality of his interior vision and faculty, will the spiritual world, in its corresponding degrees, be opened to him, and he will be enabled to see and commune with spiritual beings, though but rarely can the consciousness of all this be brought by him into his normal waking state.

We have here a close and striking analogy to ordinary sleep and dreams. We all know that as we pass into sleep, the senses are locked up, the outer world recedes, and our hold upon consciousness becomes increasingly feeble till it slips from our grasp, but so long as the sleep is imperfect, as any of the natural powers continue operative, our dreams are (to a great extent at least) dependant upon our physical and mental states and of outward accident. It is only when free from all perturbation and disturbing influences, when the whole natural man is hushed into profound repose, that the realities of the upper world can be photographed on the surfaces of the spiritual nature; that it is sufficiently sensitive to receive "unmixed with baser matter" the efflux of its love and wisdom; and that the indwelling spirit, partially freed, can hold intercourse with kindred spirits divested of their corporeal investiture. The external of the spirit is laid asleep, and the internal comes into converse with celestial things, and we gain preliminary glimpses of that country of which

hereafter we are to be citizens. As the interiors of man's nature are then more opened, spirits have more sensible access to the soul in dreams than at other times. Hence one reason why such peculiar guardianship is exercised over man in his sleep to keep away the infestations of evil spirits. "This office," says Swedenborg, "they discharge with the utmost delight, insomuch that there is an emulation among them who shall approach; and they love to excite in man the joys and delights which they observe in his affection and temper. These angelic spirits are of those who, in the life of the body, delighted and loved, by every means and endeavour, to render the life of others happy." He considers that this is particularly so with regard to infants. When their little faces in sleep are almost transfigured with a heavenly radiance, it may be more than a figure of speech,—a veritable reality that the angels are whispering to them. The more perfect the sleep, the more difficult for our dream experiences to be brought into the region of the outer consciousness, and hence the mistaken theory that dreams occur only in imperfect sleep, it being these only which are commonly remembered.

If the above view is correct, there is then truth in both the physical and the spiritual theory of dreams, though neither gives the *whole* truth. That in certain states of sleep, dreams are occasioned by some physical irritant we well know; whispering in the ear of the sleeper, the report of cannon, the application of hot water to the feet, are among the recorded provocatives of particular dreams, corresponding to the sensations which these naturally excite. The state of the nerves and brain, the quantity and quality of the food we have recently partaken, continuous mental application to some given subject—these are among the most frequent physical causes of natural dreaming. But that there is an entirely different class of dreams, proceeding not from natural but spiritual agency, we have the direct evidence of Scripture, the testimony of men in all ages, and the character and attendant circumstances of many dreams, which are inexplicable upon any other hypothesis. The ancient philosophers well understood the distinction I have attempted to draw. Jamblichus, in particular, carefully distinguishes between the Divine dreaming, in which celestial voices are heard and celestial visions perceived, and the dreaming that is dependant on recollections and corporeal impressions. In the former he tells us the soul is freed from the constraints of the body, it becomes united to higher natures, and participates in the wisdom and foreknowledge of the gods: the night-time of the body being the day-time of the soul.

T. S.

THE KINGDOM.

The following striking and beautiful poem was uttered by Miss Lizzie Doten, at the close of her discourse at the dedication of the new Spiritual Hall in Boston. The *Banner of Light*, from which we copy the poem, says: "The choir then sang a verse of a softening anthem, while the influence was being changed, and then the medium arose again, under the inspiration of Edgar Allan Poe, and slowly and deliberately repeated the following poem. It must commend itself to all familiar with Poe, as being wonderfully like the poem of Ulalume, one of the wildest, strangest, maddest, and most musical of the productions of that singular and gifted genius."

"And I saw no temple therein."—Rev. xxi: 22.

'Twas the ominous month of October—
 How the memories rise in my soul,
 How they swell like a sea in my soul—
 When a spirit, sad, silent, and sober,
 Whose glance was a word of control,
 Drew me down to the dark lake Avernus,
 In the desolate kingdom of Death—
 To the mist-covered lake of Avernus,
 In the ghoulish kingdom of Death.

And there, as I shivered and waited,
 I talked with the souls of the dead—
 With those whom the living call dead;
 The lawless, the lone, and the hated,
 Who broke from their bondage and fled—
 From madness and misery fled.

Each word was a burning eruption
 That leapt from a crater of flame—
 A red lava tide of corruption,
 That out of life's sediment came,
 From the scoriac natures God gave them,
 Compounded of glory and shame.

"Aboard!" cries our pilot and leader;
 Then wildly we rushed to embark—
 We recklessly rushed to embark;
 And forth in our ghostly Elida,*
 We swept in the silence and dark—
 Oh God! on that black lake Avernus,
 Where vampires drink even the breath—
 On that terrible lake of Avernus,
 Leading down to the whirlpool of Death!

* The dragon ship of the Norse mythology.

It was there the Eumenides* found us,
 In sight of no shelter or shore—
 No beacon or light from the shore.
 They lashed up the white waves around us,
 We sank in the waters' wild roar ;
 But not to the regions infernal,
 Through billows of sulphurous flame,
 But unto the City Eternal,
 The Home of the Blessed, we came.

To the gate of the beautiful city,
 All fainting and weary we pressed—
 Impatient and hopeful we pressed.
 Oh, Heart of the Holy, take pity,
 And welcome us home to our rest !
 Pursued by the Fates and the Furies,
 In darkness and danger we fled—
 From the pitiless Fates and the Furies,
 Through the desolate realms of the dead.

'*Jure Divino*, I here claim admission !"
 Exclaimed a proud prelate, who rushed to the gate ;
Ave sanctissima, hear my petition,
 Holy Saint Peter, oh, why should I wait ?
 Oh, *fons pietatis*, oh, glorious flood,
 My soul is washed clean in the Lamb's precious blood."

Like the song of a bird that yet lingers,
 When the wide-wandering warbler has flown ;
 Like the wind-harp by Æolus blown,
 As if touched by the lightest of fingers,
 The portal wide open was thrown ;
 And we saw—not the holy Saint Peter,
 Not even an angel of light,
 But a vision far dearer and sweeter,
 Not brilliant nor blindingly bright,
 But marvellous unto the sight.

In the midst of the mystical splendour
 Stood a beautiful, beautiful child—
 A golden-haired, azure-eyed child.
 With a look that was touching and tender.
 She stretched out her white hand and smiled :
 " Ay, welcome, thrice welcome, poor mortals,
 Oh, why do ye linger and wait ?
 Come fearlessly in at these portals,
 No warder keeps watch at the gate !"

* The Fates and Furies.

" *Gloria Deo ! te deum laudamus,*"

Exclaimed the proud prelate. "I'm safe into
heaven ;

Through the blood of the Lamb and the martyrs who
claim us,

My soul has been purchased, my sins are forgiven ;
I tread where the saints and the martyrs have trod—
Lead on, thou fair child, to the temple of God ! "

The child stood in silence and wondered,

Then bowed down her beautiful head,

And even as fragrance is shed

From the lily the waves have swept under,

She meekly and tenderly said—

So simply and truthfully said :

"In vain do ye seek to behold him ;

He dwells in no temple apart,

The height of the heavens cannot hold him,

And yet he is here in my heart—

He is here, and he will not depart."

Then out from the mystical splendour,

The swift changing, crystalline light,

The rainbow-hued, scintillant light,

Gleamed faces more touching and tender

Than ever had greeted our sight—

Our sin-blinded, death-darkened sight ;

And they sang : "Welcome home to the kingdom,

Ye earth-born and serpent-beguiled ;

The Lord is the light of this kingdom,

And his temple the heart of a child—

Of a trustful and teachable child :

Ye are born to the life of the kingdom,

Receive and believe as a child."

THE NICENE CREED—DIRECT WRITING.

THERE is a curious legend given in *Stanley's History of the Eastern Church*, which, if the authority given by Nicephorus for its relation is of any value, may not deserve to be passed at once into the region of fable or superstition. It relates to the signature of the Creed and Twenty Canons after the Council of Nicœa.

"The Creed and the Twenty Canons were written in a volume, and again subscribed by all the Bishops. Some singular legends adorn this stage of the proceedings. It was believed in later times that two of the 318 Bishops, Chrysanthos and Mysonius, who had entirely concurred in the views of the Council,

had died before the close of its session, and been buried in the cemetery of Nicœa. When the day for the final subscription arrived, the Bishops took the volume to the grave of the two deceased men, addressed them as Mussulmans still address their saints; and solemnly conjured them that if now, in the clearness of the Divine presence, they still approved, they would come and sign with their brethren the decrees of the Faith. They then sealed the volume and laid it on the tomb, leaving blank spaces for the signatures; watched in prayer all night, and returned in the morning, when on breaking the seal they found the two subscriptions: '*We, Chrysanthus and Mysonius, fully concurring with the first Holy and Œcumenical Synod, although removed from earth, have signed the volume with our own hands.*'"

The above account, resembling those given by Baron Goldenstübbe, and vouched for by several of our friends who possess spirit-writing obtained on tombs, does not in itself wear an utterly incredible aspect. Of course the credibility of every long-past fact, must depend first on the manner in which it is authenticated, and secondly on the internal evidence presented for its truth. As to the second, it is hard to see what motive an assembly of earnest men like the bishops could have for perpetrating such a fraud, and also, supposing them to have the motive, why they took the trouble to watch and pray all night, when a little forgery before they slept would have done as well. We find also, as might be expected, that there were powerful mediums or spiritual seers among the assembly at Nicœa. All will remember the powers attributed to Constantine himself in his earlier years. The vision of the cross, seen by him before his victory over Maxentius, was not the only instance of his gifts. In Lecture v. of *Stanley's Eastern Church*, we are told "that at the banquet given by Constantine to the Bishops, James of Nisibis (so ran the Eastern tale) saw angels standing round the Emperor, and underneath his purple robe discovered a sackcloth garment. Constantine in return saw angels ministering to James, placed his seat above the other Bishops, and said, 'There are three pillars of the world: Antony in Egypt, Nicholas of Myra, and James in Assyria.'"

The following, Dr. Stanley says, is as certainly historical as the above is legendary; by it we learn that Constantine was believed to possess the healing touch attributed to the Stuarts:—"Paphuntius was lodged in the palace. The Emperor had often sent for him to hear the stories of his persecution, and now it was remarked how he threw his arms round the old man, and put his lips to the eyeless socket, as if to suck out with his reverential kiss the blessing which lurked in the sacred cavity, and stroke down with his imperial touch the frightful wound; how he

pressed his arms and legs and royal purple to the paralyzed limbs and put his own eyeball into the socket." Note to the above, Theodoret speaks of the Emperor's doing this to all who had lost their right eye, but Rufinus and Socrates fix it specially on Paphuntius; Gregory, of Cæsarea, extends it to all.

The perception of a hair shirt under the Emperor's robe will be an argument for the truth of the vision of James of Nisibis. Had the whole been an invention, such a particular would scarcely have been thought worth notice, along with the more exalted apparition of Angels ministering to Constantine. Those who are familiar with both degrees of clairvoyance will recognize the openness of the natural and spiritual internal sight at once, so that the seer's eye could penetrate material substance, while it also perceived the forms of spiritual beings. Setting aside these asserted lucidations of mediumship in the Nicæan Assembly, given in evidence of the *possibility*, at least, of the writing on the tomb, I turn to the historian on whose authority the legend is given. Nicephorus Callistus is thus spoken of in *Smith's Dictionary of Greek and Roman Biography*:—"Although Callistus compiled from the works of his predecessors, he entirely re-modelled the materials, and his elegant style caused him to be called *Thucydides Ecclesiasticus*, while his want of judgment, his credulity and his love of the marvellous, in consequence of which his work abounds with fables, induced some critics to style him the *Plinius Theologorum*." This is a censure which every writer, however careful as to authorities, or worthy in every other particular, has incurred who has ventured to narrate any spiritual fact. Dr. Smith's fear of "credulity" and "superstitious fancies" is so great, that his biographies will hereafter be read with allowance, inasmuch as they are full of contempt for statements of whose truth every day brings confirmation.

No writer of history has been more doubted and questioned than Herodotus, yet many of his most marvellous statements, those relating to oracles, are now found to be, if not certainly true, at least possible, and only requiring the attestation of truthful witnesses. Take as an instance, one of the strangest of these strange stories. "Cræsus, king of Lydia, wishing to test the oracles of Greece, sent messengers to each of them. The envoys to the Delphian Oracle were desired to enquire, on a certain specified day, concerning their royal master. 'I see,' said the Pythia, 'the number of the grains of sand on the sea shore, and the waves of the sea; and I see a man who is silent, cooking a lamb and a tortoise together in a brass pot, with a brass cover. A strong odour of tortoise comes to me.'" The ambassadors noted down the words of the priestess; "and when they returned, gave the writing to the king, who confirmed their

truth, saying that on the appointed day he had chosen the strange occupation, thinking it most out of the reach of guess or imagination." Cræsus afterwards had perfect confidence in the Delphic Oracle. Every book of ancient history proves that statements which have been transferred with contempt to the region of fable and superstition become coherent and intelligible, when read with the lately gained knowledge. To such an extent does this remark apply, that it is impossible to imagine the amount of light which will be thrown over sacred and profane history when read by the lamp of the spirit. Strangely enough, the reality of the modern phenomena is denied most strenuously by persons who profess, not only to believe in Divine revelation generally, but in the verbal inspiration and consequent literal truth of the Scripture narrative. Such persons are little aware that so well were the different phases of spiritual manifestation known to the ancients, especially the Jews, that from the Hebrew Scriptures alone, a small glossary of terms might be compiled, showing that the specific nature of every process was known, and its appropriate name assigned, by that people. In undervaluing the most external of the manifestations, we are apt to forget their great use in teaching the nature of spiritual action, a use especially suited to the needs of physiologists and (so called) mental philosophers. Had we only the internal phenomena of vision, dream, trance, &c., the reality of spirit, and its relation to grosser matter, would be questions as little understood, and as puzzling to enquirers as they still appear to those who have never examined the subject experimentally.

Since writing the above, I have seen a very interesting article in the January number by "T. S.," on the modes in which the Word of God came to the Jews. I hope "T. S." will say more on this subject, which is of all others connected with religion, one of the most important, and the least understood. When the Bible is read by the light of the Spirit, we shall hear no more of sceptical clergymen, or theoretical materialists, who regard what they do not understand as oriental metaphor or interpolation.

S. E. DE M.

EXTRAORDINARY DREAM.—A little girl, eight years of age, of the name of Barber, grandchild of John Nuss, of Britonferry Ironworks, left the house about a fortnight ago, and no tidings were heard of her until the 20th January, when a woman named Jane Thomas called upon Mr. John Lloyd, and told him that she dreamed that the child was in the culvert that goes under the houses. Mr. Lloyd went accordingly, in immediate search, and found the child, in less than three minutes, in the place where Thomas dreamt of. An inquest was held at the Villiers Arms Inn, before A. Cuthbertson, Esq., and after hearing the evidence a verdict of "Accidental death" was returned. It appears that there was a hole in the culvert, where the child occasionally used to wash some rags, and that she fell down there, and the current carried her away until she was pressed up between the narrow approaches of the river.—*Bristol Post*.

Notices of Books.

AN EXPOSITION OF SPIRITUALISM.*

THIS is a very useful verbatim reprint of all the letters which appeared *pro* and *con* in the two controversies of 1860 and 1861, in the *Star* newspaper, with the addition of an interesting article, against the spiritual theory, by Mr. Charles Bray, which appeared in the *British Controversionalist*, in August, 1861. (But why in this connexion did not the editor reproduce Mr. Howitt's letter which preceded and occasioned Mr. Bray's, or the able reply to the latter writer by Mr. Leighton, which appeared in the same publication.) There is also a valuable extract from Dr. Haddock's *Somnolism and Psycheism*. These together make up a handsome octavo volume of over 300 pages, and preserve in a convenient form, a variety of matter which is well worthy of preservation. The editor, or as he modestly styles himself the compiler, of the work, and whom we recognize as the writer, under his appropriate name of *Sceptic*, of several of the letters, has added an Introduction and Notes, in which he expresses with judgment and candour his own explanation of the phenomena. We do not think these are the most valuable part of the book, but they are written with good taste and good feeling, and are eminently worthy of respectful treatment. Much of what we said last month in reviewing the essay of Mr. Dendy is applicable to *Sceptic's* views, and need not be repeated, but *Sceptic* goes a little further than Mr. Dendy, and more consistently, and as it appears to us more wrongly therefore, denies entirely the possibility of any spiritual phenomena proceeding in this world from spiritual beings. Indeed the mere words "spiritual phenomena" he appears to think involve a contradiction in terms. He says—"To the question 'what are life, light, mind, electricity, magnetism,' &c., we reply that they are phenomena, *i.e.*, conditions of matter. They cease with the dissolution of the materials which are their cause. . . . We believe in the eternity of matter, as the primeval source of all spirit. . . . We may believe in spiritual phenomena resulting from any of the before mentioned imponderable agents, which are the real powers of nature, without believing in spiritual entities, the objective character of ghosts, or disembodied intelligences, though doubtless we shall be accused of gross materialism." We believe him to be perfectly right in the last remark at all events, for it is indeed very thick

* *An Exposition of Spiritualism*, comprising Two Series of Letters, and a Review of the *Spiritual Magazine*, No. 20, as published in the *Star and Dial*, with Introduction, Notes, and Appendix, by SCEPTIC. London: George Manwaring, 8, King William-street West, Strand. 1862.

materialism, and put in very understandable words, for which we are obliged to him. To put the cart before the horse, and to take the effect for the cause, and to be quite happy and satisfied with the mis-arrangement, shew him to be in possession of an easy mind, which we are not at all likely to disturb. And yet we could conceive that a little light thrown on some small logical omission in his argument, might perchance lead him entirely to reverse the operation, and to believe, with us, that spirit and spiritual laws, are the creators and sustainers of what we call matter throughout its organizations. We say throughout its organizations, because it is no longer considered that any form of matter is entirely amorphous.

It appears to us that he has failed to see the true point of the spiritual theory, and that he should really be nearly ready to agree with it, if he should only be able to see it, for he says, "It remains to be shewn that *there can be such a thing as disembodied unorganized sentience*, before like effects can be attributed to the spirits of the deceased. Materialists do not deny the existence of spirit, *but they dispute its identity apart from and independent of matter.*" Here then is the root of his error, that he imagines that matter is everything. As Dr. Ashburner wisely suggested in his notes to Reichenbach, before he himself believed in the spiritual theory, "*Immatter may not be nothing*," and now it is found that *immatter* is *not* nothing, but that it is spirit, and the very life and causation of all forms of matter. It is the real and only *substantial* creation of God. All else we see to be in constant change, but spiritual laws and causation are always the same. We therefore agree that nothing could be predicated of human spiritual beings, if they were made of the thin, gaseous, formless abstractions, vulgarly attributed to them, and of whom it is justly said, "They become nothing, and go nowhere." But how easy to believe in a world of spirits as the world of causes, inhabited by spiritual men, in spiritual organized bodies, substantial as spirit only can be, enduring, beautiful, or deformed, according as they have outwoven their exteriors, by their inner soul loves. This same spiritual body we have within us now, and it is the motive power permeating our natural bodies, and their very life and being; not residing in any one part, as in the heart or brain, but it is in the whole body, and in every part, as its purer substance, and after death it enjoys a similar active and sensitive life in human form.

In his introductory remarks, Sceptic again shews another phase of this same idea, by quotations from Comte, Darwin, and Professor Huxley, as to the intelligence of animals, and he says, with only too much modesty, "With the mass of evidence before us of the existence of mind and soul in the whole animal world, I inquire, wherein consists man's sole claim to immortality?"

He is evidently a willing disciple of Darwin's origin of species school, and the tenor of his remarks is to prove that man is only a higher animal, with more intelligence than the brutes, and that they both equally cease to be possible entities in a spiritual world. We do not think it necessary to say more than we know, as to the existence of animals in the spiritual world, but we hope and believe that we shall again meet them there, in that world of causes, without the creative powers of which, neither they nor any forms of matter could exist in this world. Neither do we, for the same reason, agree with the Darwin theory, nor so limit the Divine mechanisms, as to think that this world and all its creations were formed out of one expanding monad, which has developed from amorphous matter into the mineral kingdom, thence into the vegetable, thence into the animal, and thence into man. We do not think that the facts of nature bear out Mr. Darwin's unitary origin theory, of the mineral running into the vegetable, and so on through the animal into man. If it were so, we should expect to see the highest forms of the one, taken up and running into the lowest forms of the next. We should expect to find the highest crystalline forms in the lowest of the vegetable kingdom, the highest of the vegetable forms in the lowest of the animal types, and the highest of the animal types running into man. But is this so? Mr. Grindon says in his most beautiful work on *Life: its Nature, Varieties and Phenomena*.^{*}—"Quadrupeds, for example, do not terminate with the monkeys. Their maximum is the lion, the acknowledged king of beasts from time immemorial. So in the vegetable world. Endogens do not terminate with the smilax, though it anticipates the netted leaves of the exogens overhead, but with the princes of their type, the stately palms. The perfection of the mineral kingdom is the lucid and brilliant crystal. . . . Brutes are possessed of their vast powers of body and external sense, because the ascent of the brute creation towards its maximum, is *away from man, rather than in the direction of him*, just as the mineral series divaricates from the plant, and the plant series from the animal."

There is, therefore, a generic or discreted degree between all these kingdoms, but all of them are gathered up into the grand culminated object of creation, the archetypal man; and we see no reason for lessening man below his proper and peculiar place, as king of all the lower domains, though in the animals are found many of the animal conditions which also reside in man. But still there are great distinctions left between them. Brutes are born at once into all the science of their nature. Man, on the contrary, has to be introduced into the higher order of his life,

^{*} London, 1857: Whitaker and Co., p. 318.

by intellectual culture. The animal, or soul life, is common to all sentient beings, while man alone has the undying spiritual body, so that he is from birth in eternity and infinity. It does not follow that because animal life dies out in this world, there are no animals in the spirit-world, any more than because flowers decay here, there are none of those beautiful creations there. But the grand difference between animals and men is, that men are capable of being elevated into the only true life, which is to think of the Divine and to love it, and thus to be true servants of Him whose service is perfect freedom.

If evidence of the value of spirit-manifestations were needed, it would be found in the prevalence of such views as the editor has put forward and confirmed from eminent writers. The apparently interminable character of metaphysical controversy is mainly due to the absence or non-recognition of current and well-attested facts evidencing man's spiritual and immortal nature, and these facts Spiritualism now abundantly supplies. We hope that this work may lead to a similar republication of the earlier controversy on the same subject in the *Morning Advertiser*, in which Dr. Wilkinson, Elihu Rich, Mr. Sala, Sir David Brewster, Mr. Benjamin Coleman and Mrs. Trollope took an active part. It is important as the first public discussion of the question in the newspaper press; and it resulted in the establishment of the first monthly publication devoted to Spiritualism, *The Spiritual Herald*, published by Baillière, Regent-street.

Correspondence.

PROPHETIC DREAM VISION.

To the Editor of the "Spiritual Magazine."

15, Basinghall-street, E.C.

SIR.—The other day, I met one of the leading official gentlemen connected with the city. He said, I have read a portion of your book on the "Natural and Supernatural," and certainly the statements therein are very strange. The following incident happened to me:—"My father held as you are aware the office of —, and I was junior clerk in the same office. My father not feeling very well was staying at home a few days. One night I had a vivid dream, I saw my father in a coffin, &c., and I was so startled that I awoke. Pleased to find it was only a dream; I turned myself in bed, and went to sleep. Again I dreamt the same scene, awoke and was surprised, but again turned and went to sleep to dream the *third* time the same scene. I then felt sure it was a warning. In the morning I advised my mother to call in our family doctor, without giving her the reason I had. He came, stated that my father had been overtaken in business, but that a few days' rest would be sufficient to put him right. I then privately told him my dreams, and that I would not be satisfied till a physician had been consulted. Under the circumstances he at once consented, two were called in, and after the examination the three stated they were happy to inform me that there was nothing serious, he only required rest for a few weeks. Fourteen days after this consultation, while in the office, a message came down

to me in haste from our family doctor, 'Your father is dying, come up at once. I went home, and he had only time hurriedly to give me some information needful respecting his official duties before he died. He was opened, and there was found to have been a disease in the brain, that no one had any idea of, and I saw him in reality in the coffin as I had three times seen him in the dreams.' What or who acted upon the brain of the sleeper to produce the night visions of a coming event unknown by his family or the physicians? The narrator then stated, that he succeeded to his father's situation without any expectancy of, or any effort by him, for obtaining the office held by his father, and he could not but feel, that *special guiding Providence* was a truth.

JOHN JONES.

BARON VON REICHENBACH AND SPIRITUALISM.

Berlin, Dec. 11, 1861.

DEAR SIR,—On the 25th of October I had a visit from Baron Von Reichenbach, who has been spending the summer in Paris and London, engaged in scientific researches, particularly in investigations in regard to ærolites. He is still here, but is suffering from a sore foot, and is from other reasons obliged to keep to his bed. The object of his presence here is to convince the Professors of Natural Science in the University of Berlin of the existence of the Odic Light, and of the conditions requisite to enable sensitives to see it. I have aided him in procuring a number of media, one of whom is a somnambulist, and he found all to be sensitives. Others have also procured him sensitives, so that he has now twenty-six such persons, and upon his recovery his experiments will commence, in presence of the Professors Poggendorf, the two Roses, Mitcherlish, Dowe, &c. It was Poggendorf who suggested the use of the darkened chamber here as he would not admit a second essay from Reichenbach into his "Annalen," unless R. would convince his colleagues of the emanations of the Odic Light.

At his first visit the Baron informed me that his position in regard to Spiritualism had been changed, in consequence of having had an opportunity, while in London, at the residence of Mr. Cowper (son-in-law of the Premier, Lord Palmerston), to be present at a Spiritual circle. On that occasion two media, Mrs. Marshall and her niece, were present, who did not understand a word of German. He, therefore, after the rapping had commenced, put his questions intentionally in German, and they were answered correctly by raps on the table, and he had the names of several members of his family correctly given. In regard to one name, however, he began to doubt the capacity of the table to give it—the name to be spelled being "Friederické"—while it spelled the letters "R. I." But when the name "R I C K E" was completed the Baron was much surprised, as his sister had been wont to be called "Rické."

Now, "here enters the real demoniacal"—as the deceased Gen. Von Radowitz used to say—now comes the most remarkable part of the performance, and I give it in the Baron's own words. He says: "The answers were rapped by the foot of the table in a brightly lighted room. I wished to ascertain whether the rapping could not be prevented, and for this purpose I leaned with my breast against one of the feet of the table, taking hold of two others with both hands, and pressing them down. The rapping of the feet ceased, but the rapping continued above me, on the top of the table. All at once, by a sudden jerk, the table dragged me forward, with the carpet on which it stood—and I lay prostrate in the middle of the room!"

This experiment convinced the Baron that, besides the emanation of the Odic element, higher spiritual powers can manifest themselves, and these he now no longer ignores, but recognises them as facts of experience, for which, however, he as yet knows no explanation.

We shall patiently await the recovery of our dear Baron, and wish him good success in his experiments in the darkened chamber of the University Building. Whether he will convince the learned gentlemen [in whose presence he experiments] is rather doubtful, as they all seem to have pretty thick skulls, and bandages over their eyes—in a word, in spiritual things they are both stupid and blind.

Yours, &c.,

(*Herald of Progress.*)

D. HORNUNG.